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Equation of Malay vocabulary in the animation film of upin and ipin with banjarese vocabulary in South Kalimantan

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Abstract

This research is aimed at explaining about the equation of the Malay vocabulary in the animated film of Upin and Ipin with Banjarese vocabulary in South Kalimantan. In this research, the researcher used a qualitative method with comparative linguistic research design or equation characteristic method of linguistic features. In collecting the data, researcher used the technique of listening and direct typing after watching the animated series Upin and Ipin on Youtube. In analyzing of the data, the researcher used the equation techniques of forms and meanings of the vocabulary. This technique is called retention and innovation techniques together in methods of equation linguistic features (Mahsun, 2014). Researchers also analyzed and discussed using comparative linguistic theories from Adelaar, Blust, and Nothofer to reinforce evidence that there are similarities in Malay vocabulary in the animated films Upin and Ipin with Malay vocabulary in South Kalimantan. The results of this research found that there are three groups of equation of Malay vocabulary in the animated film of Upin and Ipin with Banjarese vocabulary in South Kalimantan, namely (1) Malay vocabulary in the animated film of Upin and Ipin have equation in form and differences meaning with the Banjarese vocabulary; (2) Malay vocabulary in the animated film of Upin and Ipin have equation in form and meaning with the Banjarese vocabulary; and (3) Malay vocabulary in the animated film of Upin and Ipin have a semblance of forms and equation in meaning with Banjarese vocabulary, in South Kalimantan.

Keywords: equations; the difference; form; the meaning; vocabulary

1. Introduction

Animated film Upin and Ipin is the children's animation television series which was released on 14 September 2007 in Malaysia and broadcasted on TV 9. The series was produced by Les 'Copaque (https://id.wikipedia.org/wiki/Upin_%26_Ipin). The animated film Upin & Ipin broadcasted on MNCTV Indonesia. Based on the observations of the researcher through watching and listening the characters utterances in the animated film Upin and Ipin there are some equation between the vocabulary of Malay and Banjarese vocabulary. Some of these equations could be seen from the use of the word *abah* which means *father*, *sumat* means *khitan*, and others. Because the research frequent watching and listening the equations vocabulary that spoken by the character, so the researcher interested in doing this research.

The research of equation of Malay vocabulary in the animation film of Upin and Ipin with Banjarese vocabulary in south kalimantan has never done by others. Earlier studies of the animated film Upin and Ipin were not related to the similarities of vocabulary but other topics. Research on animation film of

Upin and Ipin were ever done by Saputro (2011), Arlena & Kurniasari (2013), Rusieshvili-Cartledge & Gözpinar (2014), Aitkuzhinova-Arslan, Gün, & Üstünel (2016), Akbulut (2017), and Aziz, Yusuf, Nasir, & Masyithah (2017). Saputro (2011) in his research entitled *Upin & Ipin: Melayu Islam, Politik Kultur, dan Dekomodifikasi New Media* found that animated Upin and Ipin represents the idea of a Unity of Malaysia (one Malaysia) in its cultural and ethnic differences. Saputro discuss the *Pengembaraan Bermula*, the demographic *Durian Runtuh*, ethnic diversity, *Harmony Raya*, daily practice and thinking, the subject of the parody, the subject of domination, diversity reason and cover: *meneroka politics (and) animation*. Arlena & Kurniasari (2013) in their research, entitled *Malays, China, and Indian Ethnicities (Case Study: Art and Ethnography Content Analysis, Multiculturalism on Upin Ipin Animation)* found that in the movie, there is a picture of good relationship in different intercultural such as Malay, China, and India.

Rusieshvili-Cartledge & Gözpinar (2014) has conducted research on *Similar and unique in the family: How to raise children (Using examples of Turkish and Georgian proverbs relating to children)*. In their research it was found that the similarities and differences between the cultures in Turkish and Georgian proverbs. Rusieshvili-Cartledge & Gözpinar research (2014) used the study of semantic models.

Aitkuzhinova-Arslan, Gün, & Üstünel (2016) has researched on *Teaching vocabulary to Turkish young learners in semantically related and semantically unrelated sets by using digital storytelling*. The result of their study was that young learners developed vocabulary results both at SR and SUR tests at the end of vocabulary studying process. The Aitkuzhinova-Arslan, Gün, & Üstünel (2016) study also refers to piaget's theory of cognitive development.

Akbulut (2017) examined the *Effects of morphological awareness on second language vocabulary knowledge*. In his study, Akbulut (2017) found that participants studied with morphological treatment were seen in morphem-morphem items and more vocabularies than others using traditional vocabulary teaching procedures. Akbulut's research (2017) also found that morphological awareness tasks can contribute to vocabulary teaching and can be placed in the Pedagogy and English teaching curriculum.

Aziz, Yusuf, Nasir, & Masyithah (2017) in their research, entitled *Cross-Linguistic Influences of Malay Through Cartoons on Indonesian Children's Language Use in the Home Domain* found a loan or loans, the influence of phonetic, infix, interjection, and intonation in the film of *Upin & Ipin, Boboboi*, and *Pada Zaman Dahulu*. In the research they discussed about *akak* (sister), *padan muke*, and *seronok*. Especially different *seronok* meaning between Malay and Indonesian. Under the influence of Phonetics, they discussed *apalagi, suka, kita* which spoken by Malay as *apelagi, suke*, and *kite*. They also discussed about *la* [la], *ni* [ni], and *ke* [ka] in Malay with *lah* [lah], *ini* [ini] or *nih* [nih], dan *kah* [kah]. In addition, they discuss about interjection *ish ish ish* and *amboi* in Upin and Ipin. The research of Aziz, Yusuf, Nasir, & Masyithah (2017) only examined the problem of vocabulary of Malay with the Indonesia in General. Their research did not compare the vocabulary of Malay with Banjarese. Therefore, this research becomes very important to find more deeply the equation of the Malay vocabulary in the animation film of Upin and Ipin with Banjarese vocabulary in South Kalimantan.

1.1 Literature Review

Based on previous studies, research of the equation of Malay vocabulary in the animation film of Upin and Ipin with Banjarese in south Kalimantan has never done by researchers. Therefore, this research becomes an early research about the equation of Malay vocabulary in the animation film of Upin and Ipin with Banjarese in South Kalimantan. de Hollander (1984, p. 228) stated that the Malay vocabulary or Arabic Malay are the branches of the language family that cover most of the archipelago. According to de Hollander (1984, p.228), the equation with other languages in language family is not only in vocabulary, but also in the way of forming words and the whole building of language. Based on the explanation of de Hollander, Malay languages in the archipelago have equation in vocabulary, grammar, and all parts of the language.

Selatan Regency, Hulu Sungai Tengah Regency, Hulu Sungai Utara Regency, Tabalong Regency, and the Balangan Regency. Speakers of Banjar kuala dialects are in the city of Banjarmasin, Banjarbaru, Banjar Regency, Tanah Laut Regency, Kota Baru Regency, Barito Kuala Regency and the Tanah Bumbu Regency. Durasid & Kawi (1978, p.1) stated the Banjarese language consists of two dialects, namely kuala and hulu dialects. Durasid & Kawi (1978, p.1) confirmed that the speakers of hulu dialects are in Tapin Regency, Hulu Sungai Selatan, Hulu Sungai Tengah, Hulu Sungai Utara, and Tabalong. Kawi (2002, p.151 and 170) divided the Banjarese language into three dialects, namely the kuala dialect, hulu dialect, and hill dialect. This proves the statement Den Hamer said that the language spoken by the people of the Hill is a dialect of Banjar.

Keraf (1991, p.33) stated that the equation of forms owned by a language will be more convincing again, if the forms showed also a semantic similarities. The theory used in this research is the theory of the universal language, i.e. similarities in form and meaning (Keraf, 1991, p.33). In addition, the universal language theories also state that each language has the smallest functional unit of the device, i.e. the phoneme and morpheme. Universal language theories also contain that every language in the world has a specific word classes, namely nouns, verbs, adjectives, pronouns, numerals and words (Keraf, 1991, p.33). Keraf (1991, p.34) stated that the languages of the relatives which came from the same proto-language always will show similarities such as (a) equation system of sound (phonetic) and formation of sound (phonological) and (b) morphological equation, namely the similarities in the form of words. Linguistic comparison studies the similarities of form-meaning as a result of the development of a proto (Keraf, 1991, p.36). Keraf (1991, p.36) concluded that a semblance of form-meaning in languages is caused by three factors, namely (1) because the inheritance directly by two languages or more than one of the same proto, (2) due to coincidence, and (3) because of the loan.

2. Research Methods

The method used in this research was qualitative descriptive methods. Qualitative descriptive method used to describe and explain about the equation of the Malay vocabulary in the animated film of Upin and Ipin with Banjarese vocabulary in South Kalimantan. Qualitative descriptive method try to describe the parallels or similarities of of two language with vocabulary explanations based on the dictionary, knowledge and experience of researchers, and information by informants. Qualitative descriptive methods referred to this section is a method in common linguistic traits (Mahsun, 2014, p.76). Mahsun (2014, p.76) stated that the method of similarities linguistic traits can be used for the determination of kinship and grouping of dialects/subdialect and qualitative language. Mahsun (2014, p.51) stated semblance of linguistic traits can be semblance in maintaining the elements of ancient languages and similarities in performing the renewal (shared innovation). Further, Mahsun (2014, p.76) stated that there are two traits in common form of linguistic kinship determination of language, namely retention and shared innovation together. In this case, researcher used retention and shared innovation.

Retention is a group user language areas which together still maintain the ancient language sound or proto (Mahsun, 2014, p.52). Shared innovation is the shared language that perform updates (innovation). Mahsun (2014, p.77) stated the method of innovation along with more responsive, even if the language is comparable (which showed innovation with it) it is located far apart. It will prove that in common innovation exclusively is not as a result of a loan or influences affect each other. In this study, researcher studied the semblance of the Malay vocabulary in an animation film of Upin and Ipin with Banjarese vocabulary in the province of South Kalimantan, Indonesia.

The data source is an animated film of Upin and Ipin entitled *Musim Pertama* in 2007, *Ambil Galah, Tolong Tunjukkan* season 3 in 2009, *Seronoknya Membaca* in 2009, *Juara Kampung* season 4 in 2010, *Ramadhan Kembali Lagi* season 4 in 2010, *Sakit Ke?* season 5 in 2011, *Terbang Tinggi-Tinggi* season 5 in 2011, *Garang ke Sayang* season 5 in 2011, *Jari-Jemari Salleh* season 5 in 2011, *Kembara Kecil-Kecilan* season 6 in 2012, *Kenangan Mengusik Jiwa* season 6 in tahun 2012, *Beli, Pakai, Suka* season 7 in 2013, *Gigi Susu* season 7 in 2013, *Riang Raya* season 7 in 2013, *Pokok Seribu Guna* season 8 in 2014, *Belajar sambil Main* season 8 in 2014, *Hasil Tempat* season 8 in 2014, *Dah Bocor* season 9 in 2015, *Dulu dan Sekarang* season 9 in 2015, *Kedai Makan Upin dan Ipin* season 9 in 2015, *Siapa Atan?* season 9 in 2015, *Patuk Kau* season 10 in 2016, *Bila Cuti Sekolah* season 10 in 2016, *Ragam Raya*

season 11 in 2017, *Di Sebalik Tabir* in 2017, *Mainan Baru* season 11 in 2017, *Kembara 6 Musim* in 2017, *Tertajak Laris* in 2017, *Masih Ada Sayang* in 2017, *Teroka Lautan* in 2017, and *Masak-Masak* in 2018. The data used in this research is every semblance speech is the character in the animated series Upin and Ipin of Malay vocabulary has equation of the in form and meaning with the Banjarese vocabulary. Data collection techniques was done by watching, listening, and typing directly every speech of the character in the animated series Upin and Ipin which contained Banjarese vocabulary that has semblance of form and meaning with Malay vocabulary.

3. Results

3.1 Equation of Malay vocabulary in the animation film of upin and ipin with Banjarese vocabulary in south Kalimantan

Simbah

In the animation series of Upin and Ipin titled *Musim Pertama Episod 1 Esok Puasa* in 2007 there is *simbah* word spoken by Kak Ros. Kak Ros says *Ih budak-budak ni ... Aka simbah ya (sekarang)* (Ich this children I flush you are now).. *Simbah* word in the Malay vocabulary has equation and difference form and meaning with the word *simbah* in Banjarese vocabulary. *Simbah* word in Malay means *siram* or *percik*. The word *simbah* in Banjarese means *jauhkan* or *sibak* (Hapip, 2008, p.170). Word that means *siram* or *percik* in Banjar is *cipui* or *lapai*. *Lapai* means *percik air* (Hapip, 2008, p.105). *Cipui* means *percik air*. For *siram* word, Banjarese vocabulary keep using the word *siram* and *simbur* in daily communication interchangeably, for example *manyiram kembang* (watering flowers) or *manyimbur kucing bakalahi* (watering cat fighting).

Basuh

In the animation series of Upin and Ipin titled *Garang ke Sayang* part 2 in 2011 there is *basuh* word spoken by Cikgu Besar. Cikgu Besar said *Is is sudah berapa bulan tak basuh? Kotor sangat nih* (how many months do not wash? So dirty). Cikgu Besar said it was after seeing shoes Upin and Ipin are dirty because it has not been washed. *Basuh* in Malay has equation in meaning and form with the word *basuh* in Banjarese vocabulary. *Basuh* in Malay and Banjarese has the same meaning, namely *cuci*. Upin and Ipin originally mistook Cikgu Jasmin will go to their classes, it turns out that goes is Cikgu Besar. In Banjarese, the word *basuh* is used to *basuh tangan wan batis* (washing hands and feet), *basuh* the genitals (washing genital), *basuh burit* (washing the anus or buttocks), *basuh kenderaan* (washing motor bikes), and *basuh muha* (washing face). Sometimes the sound also *inya bahera kada babasuh* (he defecate and does not washed or cleaned). In the animation series of Upin and Ipin titled *Garang ke Sayang* part 2 in 2011 there is *basuh* word spoken by Kak Ros and Ipin. Kak Ros said *Pergi basuh tangan sampai bersih, lepas tu basuh kasut* (washing your hand, after that wash the shoes). Ipin said *Ye dah siap basuh* (Ye ready to wash). *Basuh* in Malay word has equation in meaning and form with the word *basuh* in Banjarese vocabulary. *Basuh* spoken by Kak Ros in Ipin in Malay has the same meaning in Banjarese, namely *cuci*. The word *basuh* in the Banjarese vocabulary related to wash the feet, hands, face, ass, and mouth. The word *basuh* in the Banjarese vocabulary is also related to wash cups, saucers, spoons, and cutlery and cookware and other kitchen.

Sorang

In the animation series of Upin and Ipin titled *Musim Pertama Episod 4 Terawih* in 2007, there is *sorang* word spoken by Fizi. Fizi said *Hahaha aku main sorang* (Hahaha I play by myself). *Sorang* word in Malay has equation in form and the meaning with Banjarese. *Sorang* in Malay and Banjarese means *sendiri*. Fizi said *sorang* after he no longer pursued by Ehsan in- romp game. In the animation series of Upin and Ipin titled *Juara Kampung* part 1 in 2010 there is *sorang* word spoken by an Upin. Upin said *Sorang je, mana Ehsan?* (Alone, where Ehsan?). *Sorang* in Malay has equation of the form and the meaning of with Banjarese. *Sorang* in Malay and Banjarese means *sendiri*. In Banjarese, there is *sorangan* word which means *sendirian*. The use of the *sorangan* word can be read at the sentence *aku sorangan haja semalam ke wadah sidin* (I was alone going to him yesterday). In Banjarese vocabulary,

the *sorang* word could be used *jar sorang, baingat makan kena sakit parut* (I said, don't over eating it will cause abdominal pain). *Sorang* in Banjarese can be interpreted as *saya*. Another example, *sorang jua dulu nang manolonginya* (i used to help him). In Banjarese, *sorang* can be also spelt *saurang*.

Hentam or Hantam

In the animation series of Upin and Ipin titled *Musim Pertama Episod 4 Terawih* in 2007 there is a *hentam* word said by Upin. Upin said *Teruk kita orang kena hentam dengan Kak Ros semalam tu* (Seriously we got *hentam* by Kak Ros yesterday night). *Hentam (hantam)* word in Malay has equation in form and meaning with *hantam* in Banjarese. *Hentam (hantam)* in Malay and Banjarese mean *pukul dengan genggam tangan atau kepalan tangan*. In present Upin holding or touching part of his face that hit by Kak Ros. So, *hentam* word here means *pukul (memukul) di pipi*. In other words, *hentam* means *menepuk di pipi*. *Hentam (hantam)* is usually used in the Banjarese vocabulary to pronounce or say something related to a fight using hand by men. Now, *hentam (hantam)* means widely, it could be mean *memukul dengan menggunakan benda keras dan tumpul*. The use of *hentam* words in Banjarese vocabulary for example *kuhantam kena muhanya tu* (I hit in his face), *hantam jakanya urang nang kaya itu tu, nyaman tahu rasa* (i want to hit people like that, he deserve it), *kelo kuhantam nyawa, nyaman jara* (want to get hit by me? U deserve it), *hantamkah?* (want to get hit by me?), *mambari muar saikung ni, kuhantam kena* (you are so annoying, i will hit you), *mun kada dihantam kada jara saikung ni* (if i dont hit him, He not cured of his habbit), *ada kena wayahnya inya ni dihantam urang, hanyar tahu* (there is time, he will know the feeling of getting beat by someone), *ayu ja karasi nyaman kuhantam* (if you still stubborn, i will hit you).

Semalam

In the animation series of Upin and Ipin titled *Musim Pertama Episod 4 Terawih* in 2007 there is *semalam* word pronounced by Upin. Upin said *Teruk kita orang kena hentam dengan Kak Ros semalam tu* (Seriously, we got hit by Kak Ros yesterday night). *Ha ... Lepas semalam tu kita orang dah tak main, dah kita orang sembahyang betul-betul* (Ha ... after yesterday, we did not play any more, just praying seriously). *Semalam* word in Malay vocabulary has equation in form and meaning with *semalam Banjarese vocabulary*. *Semalam* in Malay and Banjarese vocabulary have same meaning, that is *kemarin malam (last night)*. In the animation series of Upin and Ipin titled *Seronoknya Membaca* part 1 in 2009 there is *semalam* word spoken by Cikgu Jasmin. Rather, the Cikgu Jasmin asked *Murid-murid dah baca buku cerita yang cikgu bagi semalam?* (have you already read the story book yesterday?). *Semalam* word in Malay vocabulary has equation in form and meaning with *Banjarese vocabulary*. *Semalam* in Malay and Banjarese mean yesterday. *Semalam* means *waktu telah lewat satu malam*. Therefore, to mention the last day used *semalam*. Cikgu Jasmin uses the word *semalam* in relation to ask if the pupils have read story books distributed *semalam (last night)*.

Ma ... Abah

In the animation series of Upin and Ipin titled *Musim Pertama Episod 6 Hari Raya* in 2007 there is *abah* word that pronounced by Upin. Upin ask Opah, *Opah, Opah, Ma ngan Abah dulu puasa tak?* (Grandma, Grandma, are mother and father fasting or not?). Then Opah replied *He...em puasa* (ya, fasting). Upin said *Uui banyaklah pahala ma ngan abah* (Uui, there are much reward to them). According to *ma ... abah* word in Malay has equation in form and meaning with *ma ... abah* word in Banjarese vocabulary. *Ma ... abah* word means *bu* (mother) and the dad. *Ma* is constructed by the syllables of the words *mama*. *Abah* could be translated to *bapak*, father. *Ma* and *abah* word pronounced by Upin when they visit the grave of their parents. *Abah* means *bapak* in *kamus Melayu-Indonesia* compiled by Ikram, Saleh, Mutiara, Augustin, & Rukmi (1985, p.1).

Kerangge or Kerangga

In the animation series of Upin and Ipin titled *Ambil Galah, Tolong Tunjukkan* season 3 in 2009 part 2 contained the word *kerangge* or *kerangga* spoken by the Jarjit, Mail, and Ehsan. Jarjit said *Aduh duh duh duh aduh aduh banyak kerangge aduh sakit sakit sakit*. Mail says *Tak naklah, kan banyak*

kerangge, tunggu Atok ajalah (i dont want, there are a lot of the red ants, just wait Atok). Ehsan said *Kerangge banyak, kasihan Jarjit kena gigit* (there are a lot of red ants, poor Jarjit who bites by them). In the animation series, *kerangge* or *kerangga* is present in the rambutan tree. The word *kerangge* or *kerangga* in the Malay vocabulary has **equation in form and meaning with the** word *kerangga* in **Banjarese vocabulary**. *Kerangge* or *kerangga* in Malay and Banjarese meaning *semut hitam yang ada di pohon buah*. *Kerangge* or *kerangga* usually inhabited in sweet fruit trees. *Kerangge* or *kerangga* bites can cause pain and itching on the skin. To eliminate the pain and itchy bite marks by *kerangge* used oil. Banjarese usually call *kerangge* with *samut karangga*.

Putik

In the animation series of Upin and Ipin titled *Bila Cuti Sekolah* part 3 in 2016 there is *putik* word spoken by Mail. Mail said *Kau orang boleh aku putik buah-buah cermal ni* (You guys could I pick this cermal fruit). *Putik* in Malay has equation in meaning and form with *putik* in Banjarese vocabulary. *Putik* in Malay and Banjarese has the same meaning, namely *petik* or *ambil*. Mail picked cermal fruit that fell under the tree cermal. Then he borrowed a toy truck belonging to Mei Mei for transporting the collected cermal and bring to his home. In the animation series of Upin and Ipin titled *Terlajak Laris* part 1 in 2017, there is *putik* word spoken by Ipin. Ipin said *Betul...betul...betul...kita orang yang tolong Atok putik tadi* (Correct ... correct ... correct ... we help Atok to pick it). Ipin explained to Mail and Fizi that he is the one who helped Atok to pick those maggo. *Putik* in Malay has equation of meaning and form with *putik* in Banjarese vocabulary. *Putik* in Malay and Banjarese is equally meaningful *petik*. *Putik* in Banjarese can be used to pick fruit, vegetable, chili, including clothes in clothesline. Related with taking the clothes in the clothesline, there is a sentence *putiki tapasan di jamuran, hari handak hujan* (Lift or grab the laundry (clothes) on the clothesline, it will be rain).

Penat

In the animation series of Upin and Ipin titled *Terbang Tinggi-Tinggi* part 2 in 2011 there is *penat* word spoken by Tok Dalang Upin. Tok Dalang said *Memanglah, penat nanti, senyaplah tu* (Surely, after tired, would be silence). Upin said *I bising diamlah, kau ni tak penat* (please, shut up, it would be tired). The word *penat* in Malay has **a semblance of form and meaning with** *panat* in **Banjarese vocabulary**. *Penat* here (in Malay vocabulary) also means the same as *panat* in Banjarese vocabulary just change vowel e to be a. *Penat* word used by Tok Dalang and Upin to comment on votes the Magpies. Tok Dalang told Upin, if the Magpies continued to say later it will be exhausted too. In the animation series of Upin and Ipin titled *Garang ke Sayang* part 1 in 2011 there is *penat* word spoken by Ipin. Ipin said *Penat Ipin* (tired Ipin). Ipin said *penat* because he joined Upin to chase tok dalang who riding his motorcycle to the garden. The word *penat* in Malay has **a semblance of form and meaning with** *panat* in **Banjarese vocabulary**. The word *penat* in Malay is pronounced *panat* in Banjarese vocabulary. The word *penat* in Malay and *panat* in Banjarese vocabulary have the same meaning, namely, *capek* or *lelah*. Ipin feel fatigue after running the Tok Dalang chase riding a motorcycle to the garden.

Dodol

In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 4 in 2010 there is *dodol* word spoken by Tok Dalang dan Upin. Tok Dalang said *Atok ingat nak buat dodol tahun ni* (Atok remember wanted to make dodol this year). Upin asked *Abang Badrus suka dodol ya Tok?*. Tok Dalang said *Oi inilah kegemaran dia masa raya, Kalau Dodol durian, lagi gila*. *Dodol* in Malay has equation in meaning and form with *dodol* in Banjarese vocabulary. *Dodol* means *adonan tepung ketan ditambah gula merah dan santan yang dimasak di kawah besar dan setelah masak lalu dibentuk sesuai keinginan atau selera*. *Dodol* could be eating after cold and harden. In the animation series of Upin and Ipin titled *Ramadhan Kembali Lagi* part 4 in 2010 there is *dodol* word spoken by Upin. Upin said *Isukkan nak buat dodol?* (do we make *dodol* tomorrow?) Upin reminded Ipin because Kak Ros will take him to market the next day. Yet Upin and Ipin will make *dodol* the next day. *Dodol* in Malay has equation in meaning and form with the *dodol* in Banjarese vocabulary. *Dodol* means cookie from dough of sticky rice, sugar, and coconut milk. All of the dough is stirred so one inside the crater (crock). After cooking,



Figure 2. Tok Dalang and Coconut Umbut

(Source: http://ms.upinipin.wikia.com/wiki/Fail:0814_umbut_kelapa.png)

Tumbung

In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 2 in 2014 there is *tumbung* word spoken by Tok Dalang. Tok Dalang said *Inilah tumbung kelapa, sedap..* *Tumbung* word in the Malay vocabulary has equation of form and meaning with the word *tumbung* in Banjarese vocabulary. *Tumbung* in Malay and Banjarese is *buah kecil yang tumbuh dalam buah kelapa yang tua. Tumbung is bakal tumbuhan (pada kelapa) yang berbentuk seperti bola, berwarna putih kekuningan, terletak di dalam buah* (Departemen Pendidikan Nasional, 2008, p.1499). *Tumbung* is in coconuts cutted in half and can be eaten.



Figure 3. Tok Dalang and Coconut Blow

(Source: http://ms.upinipin.wikia.com/wiki/Fail:0814_tumbang_kelapa.png)

Sabut

In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 2 in 2014 there is *sabut* word spoken by Upin. Upin said *Tak sangka sabut kelapa pun laku* (Not suspected the coconut fibers can be sold to). *Sabut* in Malay vocabulary has equation of form and meaning with *sabui* in Banjarese vocabulary. *Sabut* is coconut fruit outer skin is already dry and already separated from the fruit of coconut shell. *Sabut* In the animation series of Upin and Ipin is made to sailboats by Tok Dalang to race on the river. Sailboats made Tok Dalang of coir in large quantities and then sold by Mail. *Sabut* can also be meant as *serabut dari kulit luar kering buah kelapa yang sudah dikupas dan terlepas serta terpisah dari tempurung kelapa*. In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 3 in 2014 there is *sabut* word spoken by Upin and Ipin. Upin *Opah tahu tak?, sabut dengan tempurung kelapa boleh dijual, laku* (You know? coconut shell fibers can be sold). Ipin said *Bukan tu aja, macam-macam lagi boleh dibuat dengan tempurung dan sabut kelapa* (not only that, all kinds of bets made with coconut fibers and shell). *Sabut* in Malay vocabulary has equation of form and meaning of the word *sabut* in Banjarese. *Sabut* in Malay and Banjarese is *kulit luar buah kelapa tua yang sudah terlepas dari kulit keras buah kelapa*. *Sabut* is usually used for a washing crockery and cooking utensils in the kitchen. Before use, coir is first soaked in soapy water for washing. *Sabut* is *kulit yang berserat pada buah kelapa yang bisa dibuat tali atau keset* (Departemen Pendidikan Nasional, 2008, p.1198).

Tempurung

In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 2 in 2014 there is *tempurung* word spoken by Mail and Upin. The mail said *Bukan tu aja, tempurung kelapa pun laku* (not only that, coconut shell can be sold to). Upin said *Iya di kebun Atok bersepah-sepah tempurung* (Yes in the Atok garden scattered (reams) shell). *Tempurung* in Malay vocabulary has equation of form and meaning to the word *tempurung* in Banjarese. *Tempurung* is *cangkang keras buah kelapa yang terletak antara daging buah kelapa dengan sabut kelapa kering*. Coconut fruit shell could be created to be toy tool clogs, piggy banks (savings), or pot (pot). In the animation series of Upin and Ipin titled *Pokok Seribu Guna* part 3 in 2014 there is *tempurung* word spoken by Upin and Ipin. Upin *Opah tahu tak?, sabut dengan tempurung kelapa boleh dijual, laku* (You know? coconut shell fibers can be sold). Ipin said

Bukan itu aja, macam-macam lagi boleh dibuat dengan tempurung dan sabut kelapa (not only that, all kinds of bets made with coconut fibers and shell). Tempurung in Malay vocabulary has equation of form and meaning to the word tempurung in Banjarese. Tempurung in Malay and Banjarese means kulit luar buah kelapa yang keras setelah sabut kelapa. In KBBI, tempurung is kulit buah yang keras (seperti kulit buah kelapa dan sebagainya) atau belahan kulit kelapa yang keras (untuk tempat air dan sebagainya) (Departemen Pendidikan Nasional, 2008, p. 1435). Tempurung kelapa also can be used as a toy bakiak for kids after shell and split into two ropes to lift the legs that are on it.



Figure 4. Tok Dalang and Coconut Battle

(Source: http://ms.upinipin.wikia.com/wiki/Fail:0814_kelapa_tua.png)

Ubat

In the animation series of Upin and Ipin titled *Belajar sambil Main* part 1 in 2014 there is *ubat* word spoken by Opah. Opah uttered O ... *ubat* (O ... medicine) to guess the story of Upin and Ipin about *tablet*. *Ubat* in Malay has equation in meaning and form with *ubat* in the Hulu dialect Banjarese vocabulary. *Ubat* in Malay and Banjarese means *obat*. Pronunciation of a *ubat* in the Malay vocabulary is the same as the pronunciation in Hulu dialect Banjarese vocabulary, the letter O is pronounced [o] be U [u] because in his vocal just know letters A [a], I [i], [u] and U.

Langsat

In the animation series of Upin and Ipin titled *Hasil Tempatan* part 1 in 2014 there is *langsat* word spoken by Ipin. Ipin said *Langsat, Ipin suka langsai* (yellow fruits, i like this kind of yellow fruits). *Langsat* in Malay word has equation in meaning and form with the word *langsai* in Banjarese vocabulary. *Langsat* in Malay and Banjarese is a type of fruit including relatives duku. The famous *langsai* in South Kalimantan is *tanjung langsai*. In KBBI explained that *langsai* was as high as 10-20 m, trunk anyway straight, the flowers are white or yellow, its fruit resembles duku, huddle in bunches, sour-sweet (more acidic rather than duku), thin skinned, gummy; kokosan; *Lansium domesticum*; (Departemen Pendidikan Nasional, 2008, p.785).

Based on the description in (<http://www.dzargon.com/2016/05/apasih-perbedaan-antara-buah-duku-langsai-kokosan.html>) about the difference duku fruit, langsai, and kokosan explained that.

vocabulary has equation of form and meaning with word *masam* in Banjarese vocabulary. The word *masam* in Malay and Banjarese has the same meaning, that is *rasa asam*. Mei Mei on part 2 said the word *masam* when trying to eat cereme. Mei Mei accidentally eat cermai yet ripe. In the animation series of Upin and Ipin in the animated film of Upin and Ipin titled *Bila Cuti Sekolah* part 3 in 2016 there is *masam* word spoken by Mei Mei and Upin. Mei Mei in part 3 said *Tak suka-tak suka, masam* (does not like it, acid). Upin said *masam*. The word *masam* in Malay vocabulary has equation of form and meaning with word *masam* in Banjarese vocabulary. In Malay and Banjarese, *masam* means *rasa asam*.

Janggut

In the animation series of Upin and Ipin titled *Di Sebalik Tabir* part 2 in 2017 there is *janggut* word spoken by Ipin. Ipin said *janggut panjang*. *Janggut* in Malay has equation in form and meaning with *janggut* in the Banjarese vocabulary. *Janggut* in Malay and Banjarese means *jenggot* in Indonesia language. *Janggut* is hair that grows on the chin. *Janggut* may also be grey hair like hair when the dude is old. In KBBI explained that *janggut* is fur that grows on the chin; beard (Departemen Pendidikan Nasional, 2008, p.564). Blust (Purwo & Collins, 1985, p.128) defines *janggut* is the hair that grows on the chin (human).

Menoreh

In the animation series of Upin and Ipin titled *Mainan Baru* part 2 in 2017 there is *menoreh* word spoken by Kak Ros. Kak Ros said *Pergi menoreh kat ladang Ah Tong* (Go incise near field Ah Tong). Kak Ros said it after asked by Upin, *Mana Opah?*. *Menoreh* in Malay has a semblance of form and meaning with the word *manurih* in Banjarese vocabulary. *Menoreh* in Malay word pronounced *memurih* or *manurih* in Banjarese. The word *menoreh* in Malay and *manurih* in Banjarese vocabulary means harvesting *getah* (gum) by scrape of a rubber tree branches to remove resin. Nicks or scratches in the rubber tree limb made obliquely so that gum can trickle down to the shelter had been provided. The word *menoreh* in Malay and *manurih* in Banjarese vocabulary also spoken *memantai* (*mamantat*) *gatah* in Banjarese vocabulary in Sampit. *Mamantat gatah* has same meaning with *menoreh* or *manurih*. *Mamantat gatah* means scraping rubber tree trunks with a slanted position to take out or shed to shelter that had been prepared.



Figure 5. Opah scratching a rubber tree to remove its sap

sikuan in Banjarese vocabulary. *Buruk siku* in Banjarese vocabulary spoken *buruk sikuan*. *Buruk siku* in Malay and *buruk sikuan* in Banjarese vocabulary has the same meaning, namely an expression of satire for people who pull back stuff awarding.

Merajuk

In the animation series of Upin and Ipin titled *Masih Ada Sayang* part 3 in 2017 there is *merajuk* word spoken by Ehsan, Upin and Ipin. Ehsan said *Tahu. Tapi trak orange tu penting sangat. Aku kena dapatkan balik. Kalau tidak, Fizi merajuk* (i know. But the orange truck is important. I have to get back. Otherwise, Fizi will sulk). Then Upin and Ipin said simultaneously *Fizi merajuk*. *Merajuk* in Malay has a semblance of form and meaning with the word *meraju* or *maraju* in Banjarese vocabulary. *Merajuk* in Malay has the same meaning as *meraju* or *maraju* in Banjarese, i.e. *ngambek* or *mengambek*.

Ikan Buntal

In the animation series of Upin and Ipin titled *Teroka Lautan* part 1 in 2017 there is *buntal* fish spoken by the angel fish by Upin. In the animation series of Upin and Ipin, *buntal* fish portrayed by Ehsan. *Buntal* fish in Wikipedia, the free encyclopedia is described as below.

Buntal fish (family: Tetraodontidae) is a family of the estuaries fish and the sea fish comes from ordo Tetraodontiformes. In morphology, the similar fish that are included in this family are similar to the porcupine fish which have large wide spine (unlike spine thinner Tetraodontidae, hidden, and can be seen when the fish swollen). (https://id.wikipedia.org/wiki/Ikan_buntal).

Ikan buntal is a fish that can swollen its body and bite its prey so strong. *Ikan buntal* can make a hole with bite marks on the soles of the feet of humans when bitten. The wound round holes fit the big mouth. In fact, the *ikan buntal* also eat meat in the sole of human feet when bitten. *Ikan buntal* in Malay has a semblance of form and meaning with *iwak buntal* in Banjarese vocabulary. *Ikan buntal* in Malay or *iwak buntal* in Banjarese vocabulary has the same meaning, namely *ikan yang bisa membesarkan atau menggembungkan diri atau badannya*. Even when the *ikan buntal* is captured and removed from the water and then rubbed his body parts would be bulging or distended too.

Tempah

In the animation series of Upin and Ipin titled *Masak-Masak* in 2018 there is *Masak-Masak* word spoken by Upin. Upin said *Ini bukan untuk Uncle Muthu, ini ada orang lain tempah* (this is not for Uncle Muthu, this is other person order). *Tempah* in Malay has semblance of form and meaning with the word *tampah* in Banjarese vocabulary. *Tempah* word in Malay and *tampah* in Banjarese vocabulary has the same meaning, that is the *pesan*. Hapip (2008, p.180) stated *tampah* means *pesan*. In Banjar there is the use of the word *tampahan* (order), *batampah* (command or order), *manampahi* (originally booked), and *ditampahi* (ordered).

Table 1. Similarities of Malay Vocabulary in Upin and Ipin Animated Films with Banjarese Vocabulary in South Kalimantan

Malay vocabulary in the animated films Upin and Ipin	Banjarese vocabulary in South Kalimantan	Meanings in Indonesian	Reconstruction of Etimon PAN (Proto-Austronesian) (Kawi, Durasid, & Effendi, 1993)
Simbah	Simbah	Flush or splash (Malay), (Banjarese)	- keep
Basuh	Basuh	Washing	ba'uh

atau umbut (Zoetmulder & Robson, 2006, p.369). *Upih* word was also in old Javanese. *Upih* word in old Javanese is *upih, kelopak daun jenis palma (digunakan untuk membuat pembungkus yang tahan air* (Zoetmulder & Robson, 2006, p.1346). In Banjarese there is a proverb *mayang mamadahi upih*, the meaning is young advised the older, something unusual (Hapip, 2008, p.201).

The word *ular sawe* or *ular sawa* in Malay and Banjarese vocabulary is an Austronesian language. It was reinforced by the opinions of Blust (2013, p.7) stated that the reconstruction of PAN for *python* is **sawa*. **Sawa* is a generic term for *ular*. Blust (2005, p.238) stated that (snake) *sawa* is the Malay vocabulary with PMP **sawa*. The Blust views based on Coolsma (1930) and Nothofer (1975, p.296ff). Therefore, Nothofer (2009, p.35) stated *sawa* is a large snake with MPBP **sawa*. Nothofer (2009, p.35) stated that *sawa* in Malay equals with *sanca* in Sunda language. According to Nothofer (2009, p.35), *sanca* is *sejenis ular sawa*. In the dictionary of old Javanese Indonesia by Zoetmulder & Robson (2006, p.1058) found the word *sawa* or *ulā sawa* that means *ular sanca* or *python*. Blust (1984-1985, p.63) has lexical reconstruction nonsea fauna including *python*. Lexical reconstruction results for *python* was *sawa*. It is also (*m*)-*asam* (acid) word stated by Blust (1985, p.168) as a vocabulary of Malay vocabulary. In addition, Blust (1985, p.128) stated that *janggut* (*janggut*) is a vocabulary of Malay which means *rambut yang tumbuh di dagu (manusia)*.

For *luruh* word and *gugur* word mean *jauh*. Kawi (2002, p.129) explained that the word *luruh* and *gugur* have proto is PM **jatuh*. Kawi (2002, p.129) also stated that the words *luruh* from PMLS **ruru*. Kawi (2002, p.129) stated that the *gugur* is a common word and *luruh* is a special word. The word *jeruk* in Malay or *jaruk* in Banjar are Austronesian languages family. It can be known from research results Kawi, Durasid, & Effendi (1993, p.74) that the word *jaruk* has reconstruction etimon PAN *d'a'uk*. Hapip (2008, p.68) stated that *jaruk* are *asinan*. Hapip (2008, p.68) mentioned *jaruk dami, jaruk tigaron, jaruk ramania, jaruk bawang basihung, intalu jaruk, dan jaruk balimbing tunjuk*. Hapip (2008, p.68) described the type of *jaruk* as below.

Jaruk dami is salted jackfruit fiber. Jaruk tigaron salted tigaron flowers. Jaruk ramania is salted fruit gandaria. Jaruk basihung is salted food from garlic. Intalu jaruk is salted egg. Jaruk balimbing tunjuk is salted star fruit (tamarind).

Ikan buntal word is a Malay vocabulary (Adelaar, 1994, p.55). Adelaar (1994, p.55; Adelaar in Bellwood, Fox, & Tryon (eds., 2006, p. 84) stated that the *ikan buntal* is *ikan kotak (kurungan), ikan bulat/bundar seperti bola*. In old Javanese, *ikan buntal* named *buntĕk*. *Ikan buntĕk* is a fish round or marine fish that can inflate its body (Zoetmulder & Robson, 2006, p.142).

5. Conclusions

Research to find the equation of Malay vocabulary In the animation series of Upin and Ipin with Banjarese vocabulary in South Kalimantan concluded that there are some vocabulary equation in terms of writing, pronunciation, and meaning. Based on the results of the analysis and discussion above, could be concluded that the Malay vocabulary In the animation series of Upin and Ipin has equation of form and meaning with the Banjarese vocabulary in South Kalimantan. In this research also found there was a semblance of form and meaning between the Malay vocabulary In the animation series of Upin and Ipin with Banjarese vocabulary in South Kalimantan. In addition, there are some vocabulary in same form but different meaning between Malay vocabulary In the animation series of Upin and Ipin with Banjarese vocabulary vocabulary in South Kalimantan.

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6. Ethics Committee Approval

The author confirms that the study does not need ethics committee approval according to the research integrity rules in their country (Date of Confirmation: 5.3.2021).

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